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ABSTRACT

Prepared by a committee of the Oklahoma Curriculum Improvement Commission, this resource booklet is designed for teachers and librarians who work with Indian students. In chapter 1, the emphasis is on helping the teacher understand the Indian, his problems, his culture, and his past. A list of Indian customs and beliefs, contrasted with those of the non-Indians is included. Chapter 2 is devoted to a description of Indian contributions to our society. The responsibility of the school librarian toward the Indian student is treated in the third chapter. Suggestions are given with a view to helping the librarian start and maintain an active working relationship with the principal and faculty in supporting the Indian student's needs. In the final chapter, practices in Indian education and resources available in the public schools of Oklahoma are described. The Johnson-O'Malley Program, a federally funded contract betweer the Oklahoma Department of Education and the Bureau of Indian Affairs, is summarized. The guide concludes with a selected bibliography of books, pamphlets, and audiovisual aids pertaining to the education of Indians. (PM)

ED 093146

A GUIDE FOR TEACHERS AND LIBRARIANS WITH SUGGESTIONS FOR TEACHING INDIAN STUDENTS

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1972

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FOREWORD

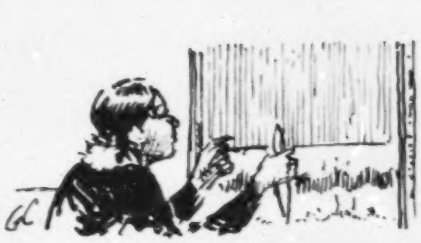
Teaching is both an opportunity and a challenge — an opportunity for educators to further their beliefs, customs and culture — and a challenge to the instructor to mold and shape a receptive young individual into a contributor to society.

Because Indian culture is special, teaching the Indian student may become a special challenge to the educator. All standards of good teaching practices still apply, but effective results may require additional understanding and knowledge of Indian customs.

This book has been prepared by a committee of the Oklahoma Curriculum Improvement Commission. Some of the members were Indians representing many tribes in Oklahoma.

We believe this guide will be a useful teaching aid and resource booklet for teachers and librarians who work with Indian students. We wish to thank those who contributed time, talent and materials to develop this outstanding teaching tool for the benefit of children of all races in our public schools.

Leslie R. Fisher
State Superintendent



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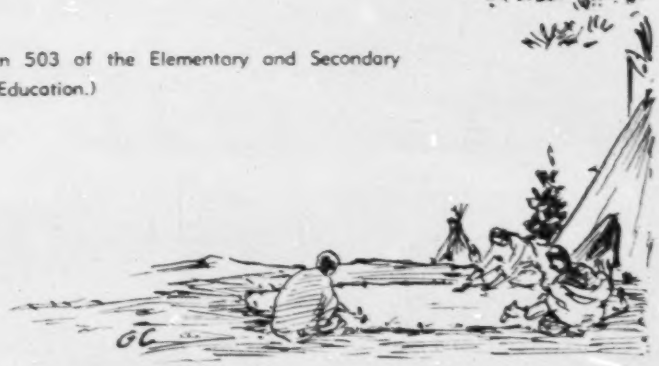


A GUIDE FOR TEACHERS AND LIBRARIANS
WITH SUGGESTIONS FOR TEACHERS OF INDIAN STUDENTS
TABLE OF CONTENTS

FOREWORD i

ACKNOWLEDGEMENTS ii

CONTENTS iii

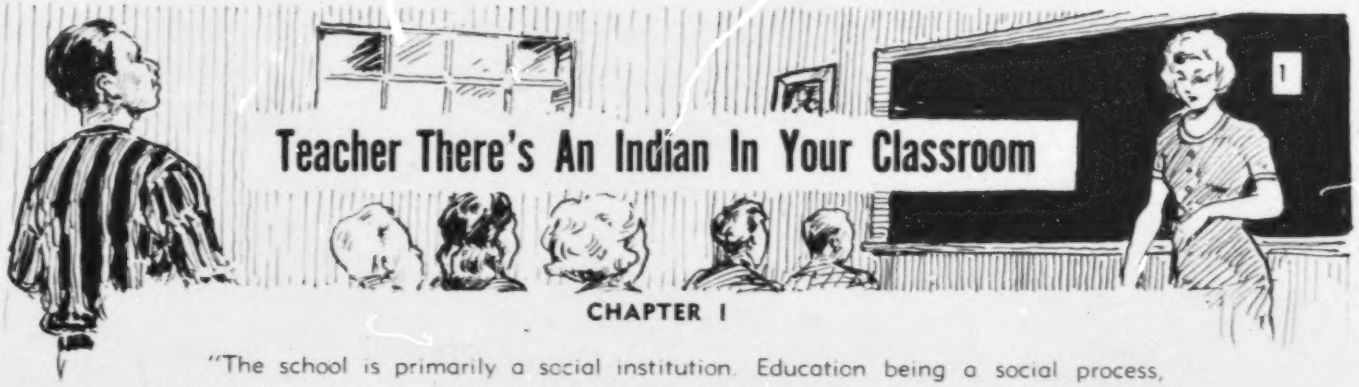
Chapter I — "Teacher There's An Indian In Your Classroom" 1
- Understanding Indian Students 1
- Motivating Indian Students 4
- Classroom Techniques and Activities 4
- Some Contrasting Customs and/or Beliefs 6

Chapter II — "Indian Contributions To Our Society" 8
- Prominent Oklahoma Indians of the 20th Century 9
- Museums and Art Centers 12
- Indian Names 12

Chapter III — "Tips for Librarians" 16

Chapter IV — "Practices in Indian Education and Resources" 18
- Oklahoma State Department of Education 19
- Bureau of Indian Affairs in U. S. Department of Interior 19
- Muskogee Area Office Social Service Branch 20
- Anadarko Area Office Special Service Branch 21
- Adult Vocational Training Services 21
- United States Public Health Services 21
- Other Assistance Agencies 22
- Johnson-O'Malley Program 24

Selected Bibliography 26
- Books and Phamphlets 26
- Films 27
- Filmstrips 28
- Maps 29
- Periodicals 29
- Records 29
- Miscellaneous 29



Teacher There's An Indian In Your Classroom

CHAPTER I

"The school is primarily a social institution. Education being a social process, the school is simply that form of community life in which all those agencies are concentrated that will be most effective in bringing the child to share in the inherited resources of the race, and to use his own powers for social ends." — John Dewey

A Guide for Teachers, Librarians, Counselors, and Administrators

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I. Understanding Indian Students

The American Indian has been deprived of his heritage, his history, and his heroes. And, equally tragic, the non-Indian American has been deprived of knowledge about the understanding of the Indian race and its past. The need to include factual information about the American Indian in the curriculum is therefore urgent!

Before a teacher can teach any student she must first analyze the child, to learn of his nature and his needs. Too many of our classroom teachers do not properly understand Indian children and as a result allow them to become discouraged and disillusioned and too often the result is a drop-out or failure. Ask yourself the following questions:

Who is an Indian?

What has caused resentment among some Indians?

What problems do the Indians face which keep them from progressing rapidly in today's world?

Why do Indian students drop-out of school before graduation?

What can you do to help the Indian people in your community?

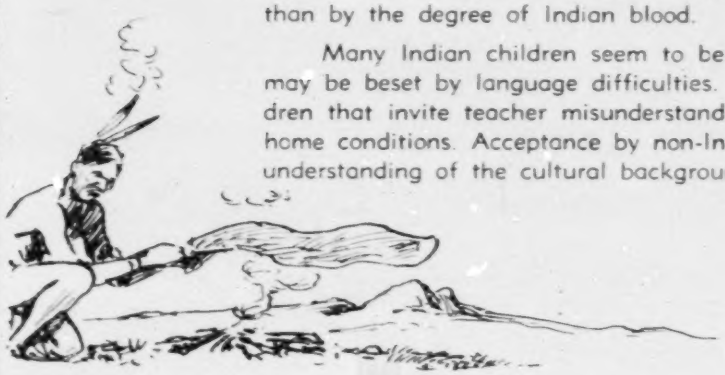
What can you do to enrich the lives of the Indian children in your classroom?

A. Learn to Appreciate the Indian Culture

1. Anthropology of the Indian

There is no standard definition of an Indian. Congress has not given a general definition by legislation, nor have the courts done so by interpretation. Tribal requirements also vary. Therefore, for all practical purposes we consider them native Americans. A person is considered as an Indian if he lives in an Indian community, and classifies himself as an Indian by his way of life, rather than by the degree of Indian blood.

Many Indian children seem to be shy, uncommunicative and reticent. They may be beset by language difficulties. Some of the reaction of the Indian Children that invite teacher misunderstandings are rooted in Indian tradition and home conditions. Acceptance by non-Indian children can be improved through a understanding of the cultural background of Indian people.



A person with one-fourth Indian blood or more, may be eligible for entrance into federal schools, if there are no available public schools nearby. The Congressional Act of 1924 made Indians citizens of the United States. Indians are not wards of the government, but in some cases, the government maintains trusteeship for the purpose of supervision, assistance and other services. Indians can and do vote, they do pay taxes. They are not vanishing but increasing in number because of better health practices.

2. Searching Questions

If an invasion force were to conquer the United States, and its numbers were such that we had to submit, and there seemed no possibility of again becoming the dominant culture, what would you do?

Would you reject or adopt their culture?

Would you cling to your present values, mores and traditions?

Would you try to pass them on to the next generation?

What did the Indian do?

3. Economic Conditions of the Indian in your Community

The Indian income is generally very low compared to the income of the average non-Indian. Indian children should not be pressured in school for fees. Often there are no funds available and the student is embarrassed for something over which he has no control.

The economic conditions vary somewhat from community to community and in some instances from tribe to tribe. It would be well for the teacher to become informed about the economic conditions of the Indians in the community where he teaches.

4. Suggestions which may lead teachers to a better understanding of pupils:

a. Criticize constructively never destructively. Accent the positive.

b. Praise in private, not before the class.

c. Recognize the child who thinks in another language and allow him sufficient time to translate both the question and the answer from his native tongue to English. This is very important.

d. Establish individual goals which are within his grasp for each child. Use positive reinforcement for desired behaviors immediately.

e. Let him reinforce his own learning by his success in reaching each goal, no matter how short the step it takes to reach that goal. Frustration will lower efficiency.

f. Many different experiences must be provided to stimulate all or some of the senses as no two children learn in exactly the same manner. Activity is basic to learning. The known experiences of a student should serve as a springboard for all new learning. Self determined goals are more effective than teacher directed activities. Use many methods. Remember behavior is caused.

g. Establish and maintain a warm climate where each child is recognized by himself and others as a worthy individual. Children recognize rejection when regarded as unworthy or hopeless Each child has intrinsic worth. Each is unique.

h. Indians, adult and young, are sometimes slow in developing a concept of time and this fact must be acknowledged and allowed.

i. Children do tend to see themselves as others see them — good, smart, talented, etc., or the opposite.

j. Some English idioms are foreign to Indian students. Be careful how you say what you say. Use explicit directions and give instructions one at a time. Don't assume the child knows the meaning of all the words you use. Indian students traditionally do not ask questions even if they don't understand.

k. Help the child build a positive self-image with pride in his culture. An effective teacher must understand the children she teaches, and she cannot acquire this knowledge without considerable effort on her part.

l. Success in school depends upon success in reading.
Customarily Indian students have not been asked to express their opinions. They should be encouraged to contribute their thinking.

m. Smile — be friendly but not agressive. Respect the child's right to privacy.

n. Become familiar with the local tribes, culture, i.e., subsistence, housing, clothing, crafts, social organizations, political system, religion and mythology, language and values; and respect them as valuable contributions to the class.

o. Be consistent in your treatment of your students.
Understand that much of the Indian culture is non-competitive.

p. Be aware of value differences and do not try to impose your values upon him. Give him a choice. Many Indian children are reared in a culture very different from that of the teacher's. Let him choose the best of each culture and respect his choice.

q. Indians are not "Vanishing Americans." Indian population is increasing.

r. The term non-Indian rather than white should be used.

s. Most Indians consider themselves members of a tribe, rather than as individuals in a community.

t. How Indian tribes were different from one another:
   1. homes
   2. physical stature
   3. languages
   4. values
   5. kinship organization
   6. political organization
   7. social organization
   8. religious organization
   9. vocations

u. How Indian tribes were alike:
   1. cooperative societies
   2. local government
   3. not being time oriented as in western culture
   4. family relationships

v. Non-Indians should make the first move toward cooperation with the Indians. There will be very little communication with Indian children unless the teacher has the trust of the student.

B. The alert teacher should learn more about the local Indian community culture. From your Indian students endeavor to understand more fully about the following. Your attendance at these functions would be welcome.

1. The Pow Wow
2. The Stomp Dances
3. Church Activities
4. Local Singing
5. Local Indian culture

C. It is essential that the teacher be familiar with the cultural differences of her Indian students before she can understand their individual reactions to instruction.

1. Home background
2. Inadequate educational preparation
3. Lack of motivation and economic problems

II. Motivating the Indian Students

A. Suggestions for the Teacher

1. Organize an Indian Heritage Week

2. Involve Indian parents from the community, in the school program.

a. Ask Indian mothers to participate in library activities by telling Indian stories and legends.

b. Encourage Indian parents to attend a workshop to identify and discuss problems facing Indians.

c. Invite Indian adults to give lectures or demonstrate bead work, feather work, Indian medicines — any aspect of Indian life.

d. Invite Indian mothers to cook Indian food at school.

e. Invite Indian parents to visit classroom activities.

f. Schedule parent-teacher conferences with Indian parents.

g. Ask Indian people to present a program at P.T.A.

h. Assign Indian mothers to participate in P.T.A. activities such as room mothers and hostesses.

B. Suggestions for Administrators

1. Employ Indian mothers as teachers aides.
2. Provide adult classes for Indian parents.
3. Invite the tribal committee to attend school board meetings.
4. Encourage Indian people to become candidates in school board elections.
5. Employ Indian people and tribal council members to help with the summer recreation program.

III. Classroom Techniquues and Activities

A. The Indian Student and his Classmates

In most school Indians and non-Indians get along very well, but sometimes there will be evidence of lack of understanding or animosity on the part of the two groups. Studies have shown that elementary school Indians and non-Indians play and work willingly together, but a gulf comes between the groups when they reach junior high school. The following suggestions might be helpful in improving relations between Indians and non-Indians in the schools.

1. Develop a unit in social studies on Indians including many different resources.

2. Develop a unit in language arts using Indian authors, poets and authentic Indian literature.

3. Have an Indian display in the classroom. It might consist of pictures and descriptions of great Indians, samples of plants that the Indians domesticated, Indian arts and crafts, and other natural resources. Ask the Indian students to contribute what they will to this display.

4. Invite adult Indians preferably parents, to the class to give lectures or demonstrations on beadwork, Indian medicines — any aspect of Indian Life.

5. Have your class write and produce a play describing important Indian contributions to the world and episodes from history in which Indians played an important part.

6. Bridge the gap between the two cultures much as you can. Field trips are an excellent way to do this.

   Example: Trips could be taken to banks and stores in the areas to enrich the life of the Indian students, and trips could be taken to the Indian Agency, Indian museums, etc., to add to the experience of the non-Indian students.

7. Form Indian language clubs. Encourage both Indian and non-Indians to participate. If an Indian student is proficient in the Indian language he could instruct, if not, an adult couuld do this.

8. Form Indian dance clubs, open to Indians and non-Indians.
   Always be especially considerate and courteous and patient.

INDIAN CHILDREN

Where we walk to school each day
Indian children used to play
All about our native land,
Where the shops and houses stand.

And the trees were very tall,
And there were no streets at all,
Not a church and not a steeple
Only woods and Indian people.

Only wigwams on the ground,
And at night bears prowled around
What a different place today
Where we live and work and play!

SOME CONTRASTING CUSTOMS AND/OR BELIEFS

Indian	Non-Indian
An owl may be bad luck.	Black cat may be bad luck. Avoid the number 13.
* * *	* * *
Falling down during a dance is a bad omen.	Wishing performers good luck is taboo, instead say "Break a leg."
* * *	* * *
Navajos burn hogan of dead, won't bury own dead.	Won't go through a cemetery at night.
* * *	* * *
Questions should be repeated three times before being answered.	Don't light three different people's cigarettes from one match.
* * *	* * *
Abstain from food and drink during Sun Dance.	Abstain from food and drink during Fast Week or Lent.
* * *	* * *
Wearing different headbands as status symbols.	Wearing star, bars, or pins on lapels as status symbols.
* * *	* * *
Consulting medicine man.	Consulting psychiatrist
* * *	* * *
Use of spokesman instead of individual response.	Use of a mediation board in negotiations.

Suggestion: Teachers and students may develop a more realistic list together.

White man is funny. He builds bathroom in his house and cooks outdoors.
Indians cook indoors and build bathroom outside.

Indians build small fire and stand close to it.
White man builds large fire and stand far back from it.

LaSalle Pocatello

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For complete list of Galleries and Museums see Directory of Oklahoma Art Galleries and Museums of Oklahoma, Industrial Development and Park Development. John Devine, Director.

ODE TO INDIAN MOTHER

Kind — as the warmth of campfires
during the seasons of snow

Warm — as the animal robes covering me
in the land of dreams

Loving — as a she dog, clinging to her pups

Caring — as the concern of the Great Spirit
above us

Helping — as the earth and sky supply
the needs of all men

Teaching — as Nature instructed my
forefathers

Watchful — as proud mountains

All this she was
But she traveled to that land beyond the sun
Good mothers do that!

—Loyal Shegonee

Indian Contributions To Our Society

CHAPTER II

One of the best methods to make the Indian student feel that he is an important part of the school and that he has something to contribute that no one else can contribute, is to take a look at the contributions the Indians have made to our American culture. This will be an incentive to encourage all students to want to learn more about the cultures of other peoples.

This will also bring pleasure to the learning experiences of the Indian student and will give him a better sense of belonging when he discovers the multitude of things the Red Man has contributed to our civilization.

> "I believe in giving each student a strong sense of who his ancestors were, of what has happened to his parents, and what he can expect to encounter as a young adult. This is transmitting one's culture to the young. Historically, this was done informally by the very lives our people lived and through legends that were told to the young in more formal settings around the fire during the long winter nights. Today the prime responsibility of the school system has been to transmit the culture of the people who control it. We have not controlled our schools for the most part, therefore, we have not been able to transmit and preserve certain aspects of our cultures through them." — William G. Demmert, Jr.

Some Indian contributions to our society with emphasis on contributions by Indians of Oklahoma are: (Indian students might be able to think of others.)

1. Indians served as guides in early explorations.
2. The log cabin was an adoptation of the Indian longhouse.
3. Commerce — Indian villages located on waterways and trails become trading posts with the white man. These later became modern cities such as St. Louis, Kansas City and countless others.
4. Through Indian contacts with fur-traders, reports encouraged settlers to move farther and farther inland and to the west.
5. Indians are famous for their contributions in art, painting, song and sculpture. (Some Indian artists are mentioned under separate title.)
6. Indian symbols and colors have had a prominent part in developing design.
7. Indian knowledge of fine clays has become the basis of manufacturing of fine porcelains.
8. Indians knowledge of useful plants have become staples of today. Some of them are: white and sweet potatoes, peppers, corn, beans, peanuts, tomatoes, cotton goods, squash. Plants were used for dyes, soap, medicines, numerous drugs, shelter, baskets and clothes.
9. Many places in the United States have Indian origin names. About one-half of our states have Indian names.

10. Many of our words come from Indian words. Some are: caribou, barbecue, chipmunk, cougar, hammock, hurricane, moose, potato, skunk, squash and toboggan.
11. Indian warfare was superior to the early European methods. Many of their tactics such as ambush, surprise attack and quick withdrawal have been adopted and used today in modern warfare.
12. Many present day games and recreational activities developed from the Indians. Some are: canoeing, lacrosse, tobogganing, snowshoeing, archery and foot racing.
13. Indians have contributed to farming methods as many of the early Americans might have starved if they had not copied farm methods from the Indians. Some tribes even had well developed irrigation systems.
14. Our form of government was borrowed from the Iroquoian system of Government.
15. Indians support during the war has been exceptional. Outstanding example is their work with the Signal Corps during World War II. The percentage of Indians receiving decorations for special valor in battle has been unusually high in all wars in which we have engaged.
16. The name of our state is a Choctaw word meaning "Red People."
17. Weaving was an important art among the Indians. The type of weaving depending upon the area, such as, northwest Indians made blankets of cedar fiber and mountain goat hair and southeastern Indians wove plant fiber so well that early settlers thought the material was cotton cloth.
18. Transportation was by foot over narrow trails or snowshoes and toboggans in areas of the North. Dogs and later horses pulled loaded frames called travois. Water travel was a most common means of transportation using bark canoes, reed boats, dugout canoes, bullboats made of buffalo skins stretched over a round frame.
19. Indians had many forms of ceremonial dancing with religious emphasis. Examples: buffalo dance, rain dance, sun dance, snake dance, green corn dance performed in various areas.

PROMINENT OKLAHOMA INDIANS OF THE TWENTIETH CENTURY

There is an impressive list of people of Indian descent who have distinguished themselves both past and present in politics, government, art, athletics, military, and in many other fields. A few of these people who deserve special recognition with emphasis on Oklahoma are as follows:

Business and Public

William Keeler (Cherokee-Chief) Chairman of Phillips Petroleum Corp., Bartlesville, Oklahoma.

Carl Albert (Choctaw) Member of the U.S. House of Representatives, currently Speaker of the House

Charles Curtis (Kaw Osage) (1928-33) Former Vice President of the U.S.

Robert L. Owen (Cherokee) (1907-25) One of the first two U.S. Senators from Oklahoma.

Eli Samuel Parker (Seneca) First Indian to serve as Commissioner of Indian Affairs. Drew up Robert E. Lee's surrender at Appomattox.

William Stigler (Choctaw) Former Oklahoma State Senator and member of the United States House of Representatives.

William H. Murray (Chickasaw) Former Governor of Oklahoma.

Johnston Murray (Chickasaw-half) Former Governor of Oklahoma.

Sports

Allie Reynolds (Chickasaw) Major League baseball player, Hall of Fame, Player of the Year Award, Sports Writer, President of Atlas Mud Co. of Oklahoma City. Sports director for numerous State and National Organizations.

Tom Stidham (Creek) Athlete and Coach. Outstanding athlete at Haskell Institute, Coach at Northwestern, Oklahoma University, Marquette and the Baltimore Colts.

Jim Thorpe (Sac and Fox) Olympic Champion, decathlon and pentathlon. (Record stood for twenty years).

Johnny Bench (Choctaw) Cincinnati Reds, Major League. Player of the Year Award from Binger, Oklahoma.

Pepper Martin, Major League Baseball player. Starred for St. Louis Cardinals.

Mose Yellowhorse (Pawnee) Star pitcher for Pittsburg Pirates.

Cab Renick, All American basketball player for O.S.U. and Phillips 66.

Jack Jocobs, All American quarterback for O.U. and Green Bay Packers.

Joe Thornton (Cherokee) World champion archer.

Professional

Clarence Tinker (Osage) General, U.S. Air Force. Tinker Air Force Base was named for him. Artist and entertainer.

Joseph J. (Jocko) Clark, Admiral, U.S. Navy.

Pat Patterson (Apache-Seneca) Artist, muralist, sculptor, Director of Woolaroc Museum, Bartlesville, Oklahoma.

Will Rogers (Cherokee) Actor, entertainer, writer.

Dr. Willard Rhodes (Kiowa) M.D.

C. Terry Saul (Choctaw) Artist. Illustrator for Phillips Petroleum.

Willard Stone (Cherokee) Sculptor. Commissioned to do portrait busts of famous Americans, including Sequoyah, Will Rogers, Gilcrease and others.

Marjorie Tallchief (Osage) Solo Ballerina.

Maria Tallchief (Osage) Formerly Prima Ballerina of New York. Center Ballet.
Yvonne Choteau (Cherokee) Famous Ballerina.

George Smith Wachetaei (Comanche) "War" Dancer, lecturer, artist. Recipient of National and World Indian Fancy Dance Championship Awards.

Richard West (Cheyenne) Artist, muralist, sculptor, illustrator, educator. Director of Art Department, Haskell Institute, Lawrence, Kansas.

Outstanding Indian Authors

Muriel Hazel Wright (Choctaw)

John Rollin Ridge (Yellow Bird) (Cherokee)

John Melton Oskinson (Cherokee)

James R. Murie (Pawnee)
John Joseph Mathews (Osage)
Jack Fredrick and Anna Kilpatrick (Cherokee)
Geronimo (Apache)
Joe Beeler (Cherokee)
Ruth Muscrat Bronson (Cherokee)
Scott Momaday (Kiowa-Choctaw)
Alexander Posey (Creek) Poet
Hen-toh (Wyandotte) Poet
Acee Blue Eagle (Pawnee-Creek) Poet
Todd Downing (Choctaw)

There are many Oklahoma Indian artists who have made contributions in the field of art. Only a few are listed below.

INDIAN ARTISTS OF OKLAHOMA

NAME	TRIBE	TOWN
Beaver, Fred		Ardmore
Bigbow, Woody	Kiowa	Yukon
Blackowl, Archie	Cheyenne	Clinton
Blue Eagle, Acee-Hum-Lee-Ho-Lot-Tee	Creek-Pawnee	Deceased
Bosin, Blackbear	Kiowa	Wichita, Kansas
Echohawk, Brummett	Pawnee-Otoe	Tulsa
Flores, Bill		
Hartsill, Gene	Cherokee	
Hill, Bobby	Kiowa	Anadarko
Hood, Rance Evans	Comanche	Lawton
Martin, Mike (Silver Moon)	Kiowa	
Murray, Daniel Will	Otoe-Iowa	Perkins
Patterson, Pat	Apache-Seneca	Bartlesville
Saul, Terry C.	Choctaw-Chickasaw	Bacone
Stone, Willard	Cherokee	Locust Grove
Tate, Doc	Comanche	Apache
Tsatoke, Lee M. (Hunting Horse)	Kiowa	Anadarko
Walking-Stick, Chuck		Yukon
Whitehorse, Roland	Kiowa	Elgin

MUSEUMS AND ART CENTERS

There are many museums and art centers in Oklahoma where Indian lore is abundant. Field trips to one or more of these displays will be most interesting to both Indian and Non-Indian alike.

Museums

Woolaroc Museum, Bartlesville

Gilcrease, Tulsa

Southern Plains Indian Museum and Crafts Center, Anadarko

Five Civilized Tribes Museum, Muskogee

Bacone College Museum, Muskogee

Creek Indian Council House Museum, Okmulgee

Osage Tribal Museum, Pawhuska

Ponca City Indian and Pioneer Museum, Ponca City

Thomas Gilcrease Institute of American History and Art Center, Tulsa

Stovall Museum, O.U., Norman

Philbrook Art Center, Tulsa

Northeastern State College Cherokee Museum, Tahlequah

Historical Society's Indian Archives Collection, Oklahoma City

Museum of the Great Plains, Lawton

Ft. Sill Museums, Lawton

Black Kettle Museum, Cheyenne

Pawnee Bill Museum, Pawnee

American Plains, Woodward

Cowboy Hall of Fame, Oklahoma City

INDIAN NAMES

Indian names have always intrigued visitors to Oklahoma and they are curious to know of the origin of these often times odd names. Natives of the area take the names for granted and are often not informed about the Indian customs which led to theese names.

It is interesting to know that many of the Indians have one proper name which when given ceremonially, remained secret. Personal names are given, however, and often changed at critical times in life. The secret name is given at birth and often times, new names are added at adolescence or in old age. Nicknames are also very common among Indians. Frequently, children are named after some circumstance or incident which had an impression on the mother at the birth of the child. Some examples of such names follow:

Singing Bird	Pale Moon	Mist on the River
Red Star	Dark Cloud	Kettle Falling Over
Flying Squirrel	Rising Sun	Dark Moon
Owl Overhead	Singing Water	Howling Crane
Crazy Snake	Big Buffalo	Old Crow

Indian legends taught that birds and animals were often endowned with some type of supernatural power. The superstition continues that, how else would they know how to find food and when to flee from danger.

Names from birds and animals therefore were common favorites of the Indians. The Eagle was considered the master of all birds, hence it was a favorite in naming children. Examples:

Red Eagle	Blue Eagle	Young Eagle
Old Eagle	Bald Eagle	Bear Eagle
Soaring Eagle	Wishing Eagle	Eagle Claw
Eagle Feather	White Eagle	Eagle Nest

The bear in the mind of the Indians was one of the most powerful and dangerous of the beasts. Hence the name bear was common in names. Examples follow:

Bear Skin	Good Bear	Quick Bear
Standing Bear	Crouching Bear	Young Bear
Brave Bear	Big Bear	Red Bear
Sleeping Bear	Bear Grease	Tall Bear
Bear Walking	Eagle Bear	Shirling Bear
Bear in Water	Bears About	Old Bear
Bear Below	Bear Paw	Coming Bear
Medicine Bear	Little Cub Bear	Bear Rears Up
Striking Bear	Bear Trash	

Only a few of our citizens are aware of the abundance of names of Indian origin in the geography of Oklahoma. Many cities, counties, streams and mountains bear the names which were derived from some of the many Indian tribes that have a historical connection with our state. The following are examples of such Indian names:

Ahloso	Cherokee	Heavener	Nelagoney
Amorita	Cheyenne	Hennepin	Neosho
Anadarko	Chickasha	Hitchita	Ninnekah
Apache	Cimarron	Hominy	Nowata
Atoka	Cleora	Honobia	Ochelata
Battiest	Comanche	Kanima	Okarche
Binger	Cordell	Keota	Okemah
Bokchito	Coweta	Kiamiche	Okmulgee
Bokoshe	Delaware	Kinta	Oktaha
Bowlegs	Eucha	Kiowa	Oologah
Broken Arrow	Eufaula	Konowa	Osage
Broken Bow	Fanshawe	Lenapah	Ottawa
Bushyhead	Foraker	Manitou	Panola
Cache	Geronimo	McIntosh	Pawhuska
Caddo	Glencoe	Miami	Pawnee
Canadian	Gotebo	Minco	Peoria
Chouteau	Grainola	Muskogee	Pocassett
Camargo	Harjo	Nashoba	Pocola

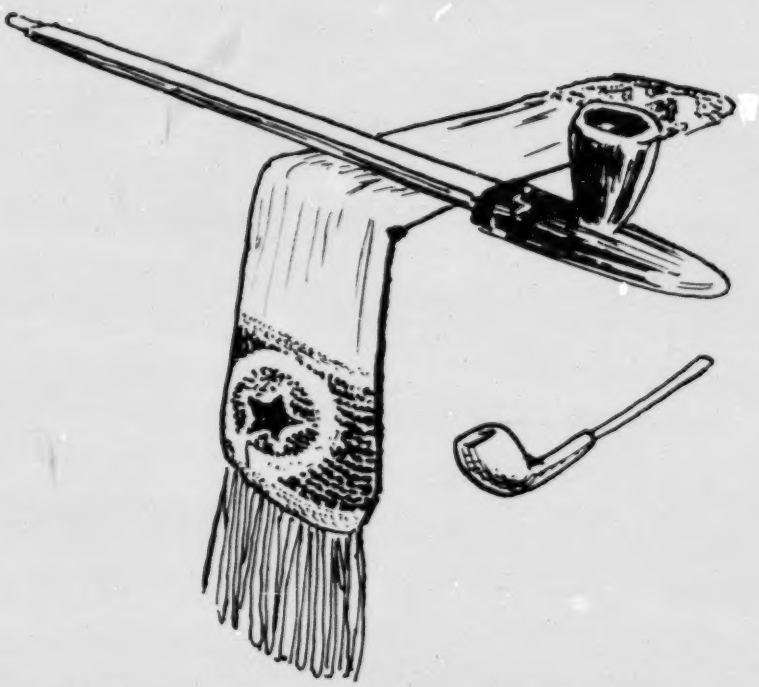
Indian Names for Cities, Counties, Streams and Mountains in Oklahoma (continued)

Ponca City	Seminole	Tahlequah	Watonga
Pontotoc	Sequoyah	Tecumseh	Waukomis
Pushmataha	Shawnee	Tiawah	Waurika
Quapaw	Skedee	Tishomingo	Weleetka
Salina	Skiatook	Wakita	Wewoka
Sallisaw	Spavinaw	Wanette	Wyandotte
Sapulpa	Spiro	Wapanucka	
Sasakwa	Stigler	Washita	

WHO DO YOU THINK I AM?

We drove the Indians out of the land,
But a dire revenge these redmen planned—
For they fastened a name to every nook
And every boy with a spelling book
Will have to toil till his hair turns gray
Before he can spell them the proper way.

Eva March Tappan



The influence of the Indian culture on America becomes especially significant when we learn that at least twenty-one of our state names are of Indian derivation. The Indian meaning of the names of these states follow:

ALABAMA — From Alibamu, the name of a Muskogean tribe, meaning, "Those Who Clear Land for Agricultural Purposes."
ARIZONA — From the Papago word Arizonac, which probably means "Small Springs."
ARKANSAS — From Arkansea, a tribe whose name means "Downstream People."
CONNECTICUT — Meaning, "River Whose Water is Driven by Tides or Winds."
DAKOTA — (North and South) Tribal name of the Sioux, meaning, "Allies."
IDAHO — From a word said to mean "Gem of the Mountains."
ILLINOIS — Meaning, "Men," the name of a confederacy of Algonquian tribes.
IOWA — The name of a tribe meaning "Sleepy Ones."
KENTUCKY — Said to be derived from the word "Kenta," meaning, "Field or Meadow."
MASSACHUSETTS — Name of an Algonquian tribe meaning, "At or About the Great Hill."
MICHIGAN — From the Indian word "Michigamea," meaning "Great Water."
MISSISSIPPI — Algonquian word "misi" meaning "Great," and "sipi" meaning "Water."
MISSOURI — From the name of a tribe meaning, "Great Muddy" which refers to the river.
NEBRASKA — From an Oto word meaning, "Broad Water."
NEW MEXICO — Name of an Aztec god, Meritili.
OHIO — Iroquois word meaning, "Beautiful River."
OKLAHOMA — A Choctaw word meaning, "Red People."
TENNESSEE — The name of a Cherokee settlement, the meaning unknown.
TEXAS — The name of a group of tribes meaning, "Friends" or "Allies."
UTAH — From the tribal name of the Ute, meaning is unknown.
WISCONSIN — The name of a group of tribes living on the Wisconsin Rver.

"Do a kindness to a white man, he feels it in his head and his tongue speaks; Do a kindness to an Indian, he feels it in his heart; the heart has no tongue."

Chief Washakie

Never judge a man until you have walked in his moccasins three moons.

Anonymous

TIPS FOR LIBRARIANS

CHAPTER III

The school librarian has a definite responsibility toward the Indian student in seeing that representative Indian multi-media materials are in the library. Carefully selected books, periodicals, newspapers, records, tapes, slides, and filmstrips that present an accurate picture of ndian life and customs should be available.

The following suggestions may help the librarian start and maintain a friendly and active working relationship with the principal and faculty in supporting the Indian student's needs.

— Help the Indian student feel that he is an important part of the school system; that he has something to contribute to the school that no one else can contribute. Encourage in him a desire to learn not only about his own culture but also about cultures of other people and to experience the delight of learning for both pleasure and information.

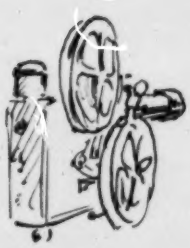
— Select Indian students as library assistants. Their awareness of the specific needs of Indian students, their knowledge of cultural differences, can aid you in selection of books and other material for purchase.

— Use Indian material on bulletin boards and in displays. Initiate activities to help develop interest in Indian culture, history, etc.

— Set up a Community Resources File, including listings of available Indian speakers, dancers, artists and tribal leaders.

— Hold in-service sessions to acquaint the faculty of Indian materials in all media. Prepare a handbook for teachers showing services they can expect from the library. A visit by teachers to the library should be a pleasant and rewarding experience.

— Examine curriculum guides for opportunities to introduce Indian materials. When teachers find out there is an interest about what they are doing in class, they may ask more readily about supplementary materials. Prepare bibliographies to go with specific study units and deliver materials to teachers before they begin the unit.



— Get to know Indian parents directlly and through students. Have symposiums on Indian concerns and invite Indian parents, non-Indian parents, Indian leaders, the School Board, teachers and administrators. Encourage class visitations and welcome use of Indian materials.

— Set up and maintain a vertical file on Indian materials, as well as a picture file of Indian art and Indian leaders.

— Use radio and television facilities to publicize library activities concerning Indian interests.

— Develop a cooperative program between the school library and the public library on the Indian.

— Make a special effort to recognize Indian students by speaking to them and calling them by name. Take time to be helpful.

— Be informed about local Indian customs, superstitions, living habits, and current events.

— Librarians need to be aware of Indian student problems with reading.
— Too often they misunderstand the full meaning of the written pages and in many cases they may avoid the library.

AN INDIAN LULLABY

Rock-a-by, rock-a-by, little brown baby
Safe in the green branches so high
Shut your bright black eyes and go to sleep, baby
While the wood-wind sings
"Hush-a-by-by".

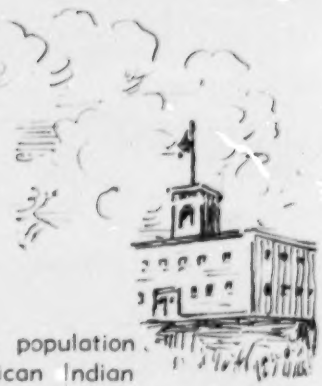
"Hush-a-by-hush", tis the voice of the forest,
"Hush-a-by-hush", the leaves seem to say,
"Hush-a-by-hush", sing the wild birds in chorus
Up in the tree tops so far, far away.

Rock-a-by, rock-a-by, swinging so gently,
See, from the dark woods so cool and so deep
The little gray squirrel, the timid brown rabbit,
Are coming to see if papoose is asleep.

Mother will watch by her little brown baby,
Swinging aloft on the green branch so high,
No harm can come to the little brown baby,
Hush-a-by, rock-a-by, hush-a-by-by.

Anonymous

PRACTICES IN INDIAN EDUCATION AND RESOURCES AVAILABLE IN OKLAHOMA PUBLIC SCHOOLS



CHAPTER IV

According to some sources, Oklahoma has more American Indian population than any other state in the United States. The presence of a large American Indian population in Oklahoma creates some unique educational problems in Oklahoma's public schools since the majority of American Indian children in Oklahoma attend the public schools. Many Oklahoma public schools have made attempts to meet the unique needs of their American Indian enrollment. The following is an attempt to identify some of the promising practices in American Indian education in the public schools of Oklahoma.

In a survey made in 1970, the following practices were reported by one or more public schools as activities designed to meet the unique educational needs of American Indian students in the public schools.

- Special tutoring programs, both in school and after school.
- Title I, ESEA programs designed for the disadvantaged.
- Developmental or remedial programs in mathematics, English, and reading.
- Kindergarten and Head Start programs.
- Use of teacher aides (especially Indian aides) in the classroom.
- Employment of Indian teachers and counselors.
- Emphasis of regular school attendance through home visits.
- Counseling programs designed specifically for Indian students with stress placed on educational and vocational counseling.
- Full cooperation with such programs as Neighborhood Youth Corps, Upward Bound, and work-study programs which give employment opportunities and educational opportunities to Indian youth.
- Utilizing the National School Lunch Program for educational purposes as well as a nutritional program.
- Encouraging Indian students to participate in all school activities, especially in leadership development activities.
- Cooperating with the United States Public Health Service for student medical and dental treatment.
- Placing materials and books about American Indians in the school libraries.
- Sponsoring Indian clubs and activities.
- Employment of American Indians as para-professionals.
- Utilizing Indian parent advisory committees, PTA, and resource persons.

School assemblies put on by Indian students.

In-service training for teachers including sensitivity sessions.

Conscious efforts to keep the races integrated in the classrooms.

Provision of administrative leadership to bring about better human relations.

Organized summer school and summer activities.

A special Indian studies program aimed at developing curriculum materials for the teaching of Southern Plains Indian History and Culture in the Carnegie School System.

A Cherokee Indian Bilingual program administered by Northeastern State College at Tahlequah.

A Choctaw Bilingual Educational Program administered by the McCurtain County Superintendent and Southeastern State College.

Many agencies and organizations throughout the State of Oklahoma have programs developed to aid in the education of American Indian Children. The following list is not exhaustive but does include many of the agencies of programs designed to aid American Indian youth.

OKLAHOMA STATE DEPARTMENT OF EDUCATION

Indian Education Office. The Indian Education Office administers the Johnson-O'Malley Program in Oklahoma and keeps statistics relating to that program. Johnson-O'Malley programs are described elsewhere in this publication.

Human Relations Section. The primary purpose of the Human Relations Section is the attainment of equal educational opportunity for all students in the State of Oklahoma.
The Human Relations Section assists schools in in-service training of teachers of minority students and assists schools in obtaining L.E.A. and E.S.A.P. grants.
For further information contact Human Relations Section, State Department of Education.

Guidance and Counseling Section. The Guidance and Counseling Section administers the Federal and State Programs in Guidance and Counseling, assists school systems with their programs, and sponsors workshops. Guidance and Counseling Section, State Department of Education.

BUREAU OF INDIAN AFFAIRS OF THE UNITED STATES DEPARTMENT OF THE INTERIOR

The BIA maintains two area offices in Oklahoma, one at Muskogee and one at Anadarko. The Area Offices offer the following in the areas of education and social services:

Muskogee Area Schools Enrollment Criteria

Students of one-fourth or more Indian blood are enrolled. The boarding schools or dormitories are for one or more of the following reasons:

(1) Pupils who have no other means of attending school

(2) Students whose educational needs cannot be met by the schools available because of distance from school and bus transportation

(3) Pupils who are retarded one or more years scholastically, or those having pronounced bilingual difficulties for whom no provision is made in available schools

(4) Students who belong to large families with no suitable home and whose separation from each other is undesirable

(5) Students who are neglected or rejected for which no more suitable plan can be made

(6) Students whose behavior problems are too difficult for solution for their families or through community facilities

(7) Students whose health or proper care is jeopardized by illness or other members of the household.

Carter Seminary is located on the outskirts of Ardmore, Oklahoma. Students enrolled in grades 1-12 attend the Ardmore Public Schools. Student capacity, 150. Contact person: Principal, Carter Seminary, Ardmore, Oklahoma 73401.

Eufaula Dormitory, Eufaula, Oklahoma enrolls students in grades 1-12. Students attend Eufaula Public Schools. Student capacity, 128. Contact person: Principal, Eufaula Dormitory, Eufaula, Oklahoma 74432.

Jones Academy is a 250 capacity residential care center located one-half mile outside the city limits of Hartshorne, Oklahoma. The students living at Jones Academy attend the Hartshorne Public Schools in grades 1-12. Local contact person: Principal, Jones Academy, Hartshorne, Oklahoma 74547.

Seneca Indian School is an elementary residential school (grades 1-8) located at Wyandotte, Oklahoma. Authorized enrollment is 210. Local contact: Superintendent of Seneca Indian School, Wyandotte, Oklahoma 74370.

Sequoyah High School is a residential high school located approximately five miles southwest of Tahlequah, Oklahoma. Enrollment capacity is 500.Local contact: Sequoyah Indian School, Tahlequah, Oklahoma 74464.

Higher Education: Grants for colleges and universities are assigned on a need basis through the Higher Education section of the Muskogee Area Division of Education. Applications may be obtained at the local agency, Area Office or from some of the college financial aids officers.

Students interested in attending one of the **Consortium schools** (Haskell Indian Junior College, Lawrence, Kansas; Institute of American Indian Arts, Santa Fe, New Mexico; Southwestern Indian Polytechnic Institute, Albuquerque, New Mexico; or Chilocco Indian School, Chilocco, Oklahoma for post high school vocational education) should obtain forms from their agency office. After completion of the form, the agency submits it directly to the applicant's choice of school. Enrollment is restricted to persons of at least 1/4 degree Indian blood who have completed high school requirements.

Tribes and groups receiving services through Muskogee Area Office include: Cherokee Nation, Chickasaw Nation, Choctaw Nation, Creek Nation, Seminole Nation, Osage Tribe, Cherokee-Shawnee Business Committee, Delaware Tribe, United Keetoowah Tribe, Eastern Shawnee Tribe, Miami Tribe, Quapaw Tribe, Seneca Cayuga Tribe, Peoria Tribe, Wyandotte Tribe, and Modoc Tribe.

Muskogee Area Office Social Services Branch. Social Services are a vital and integral part of the Bureau's program. It provides a variety of services to Indian families who need help in the solution of problems. Emphasized is the strengthening of family life, education of children, improvement in living and health standards, steady employment and participation in community life. Bureau Social Services fall in three programs: General Assistance, Family Services and Child Welfare.

General Assistance. The program of General Assistance is the provision of money to families who are found to be in need, residents of the Muskogee Area, and whose family head is at least one-half degree Indian of a tribe still under the jurisdiction of the Bureau of Indian Affairs.

Applications are to be made to the agency in whose jurisdiction one resides, either in writing, in person, or through a designated representative of the individual. Office days are held in nearly every county seat at stipulated dates and it behooves each individual to be familiar with the day for their home county.

Family Services. Family Services is a program of counseling with families experiencing problems not associated with financial indigency. Eligibility is based on the blood quantum of one parent being one-half degree Indian of a tribe still under the jurisdiction of the Bureau.

In addition, the residence must be within the Muskogee Area and services needed are unavailable elsewhere.

Child Welfare. Special emphasis is given to the needs of children. A social worker has a built-in philosophy that any child has the inate right to his own home and his own parents. When this is not feasible the very best substitute plan is worked out.

Children offered protection, care, and related services, primarily to those of at least one-fourth degree Indian. One of the several resources that are available to school-age children is the enrollment in Bureau boarding school.

Anadarko Area Office Resources for Indian Students

Concho Indian Elementary Boarding School, Grades 1-3, Concho, Oklahoma 73002. Capacity 256.
Chilocco Indian Boarding School, Grades 9-12, Chilocco, Oklahoma 74635. Capacity 650.
Fort Sill Indian Boarding School, Grades 7-12, Lawton, Oklahoma 73501. Capacity 300.
Riverside Indian Boarding School, Grades 9-12, Anadarko, Oklahoma 73005. Capacity 340.
Haskell Indian Junior College (Vocational and General Education), Lawrence, Kansas 66044. Capacity 1,250.

Applicants for the above schools must apply through their local Indian Agency. Further information can be obtained also from the Division of Education, Anadarko Area Office, Bureau of Indian Affairs, Anadarko, Oklahoma 73005.

Anadarko Area Office Social Services Branch

The Branch of Social Services, Bureau of Indian Affairs, offers services to Indian children in this area. The eligibility requirement is one-fourth degree Indian blood. Examples of children who may be assisted in their own homes are (a) the neglected child whose family can be helped to understand his needs and meet them, (b) the child who is handicapped either physically or emotionally, (c) the child suffering from conflict in his relationship with his parents, (d) the child who is failing in school, and (e) the child who is in conflict with the law.

The Federal Boarding School has become a resource, not only for children who have no other educational opportunity, but for children who for some social reason must be cared for away from their homes. Criteria for selection of this resource include children who ,it is believed, would be emotionally better adjusted in a school with their own racial group, adolescents who profit by group living and children requiring relatively short time placement because of illness or some other situation temporarily affecting their family life as well as those for whom no more suitable form of care is possible.

The Branch of Social Services in this area is available to offer services to children in boarding schools if they are having difficulty in adjustment or family problems.

For further information contact the BIA, Social Services Branch, Anadarko, Oklahoma 73005.

Adult Vocational Training Opportunities

Adult vocational training opportunities are available in many cities throughout the nation in several occupations. For detailed information contact the Area Employment Assistance Officer, P. O. Box 368, Anadarko, Oklahoma 73005.

United States Public Health Services

The USPHS maintains several facilities in Oklahoma where American Indians may receive medical or dental treatment or both. The Indian student in our public schools is entitled to receive the same medical services provided the non-Indian student by the City, County, State and Federal programs. If any questions should arise concerning the Indian student within the scope of the Indian Health Service Program, contact the Service Unit Director at the Service Unit.

United States Public Health Services (Continued)

Claremore, Oklahoma	918—584-7497	Shawnee, Oklahoma	405—275-0134
Clinton, Oklahoma	405—323-2884	Tahlequah, Oklahoma	918—456-6105
Lawton, Oklahoma	405—353-0350	Talihina, Oklahoma	918—567-2264
Pawnee, Oklahoma	918—762-3288	Tishmingo, Oklahoma	405—371-2392

Tribal Organizations

Many of the Indian Tribes in Oklahoma furnish scholarship help and other services to their members. Contact the tribal leaders of the student's tribe for further information.

Office of Economic Opportunity

The State of Oklahoma has many OEO offices, also known as Community Action Programs, which offer a variety of services to low income and disadvantaged people. For information call your local or county CAP office.

Oklahomans for Indian Opportunity

The Youth Program of Oklahomans for Indian Opportunity has been a vital, developing force in the Indian communities of Oklahoma since 1965. The two-fold purpose of the program includes:

1. Promote a positive image for Indian students.
2. Effective guidance and counseling for Indian students toward post secondary education, with leadership training.

The Youth Program of OIO is funded through the Office of Economic Opportunity and H.E.W. — Talent Search Division.

OIO youth councils are designed to provide opportunities, motivation and preparation for Indian young people through leadership and organization in their local communities. The state is divided into six districts with each local council working in a geographic area with other councils. Each district elects officers and holds area youth conferences. The OIO youth staff works with individual councils, the district organizations, and statewide officers to organize continous activities in all areas of the state.

For more information about OIO, contact OIO, 555 Constitution Avenue, Norman, Oklahoma 73069.

Southwest Center for Human Relations Studies

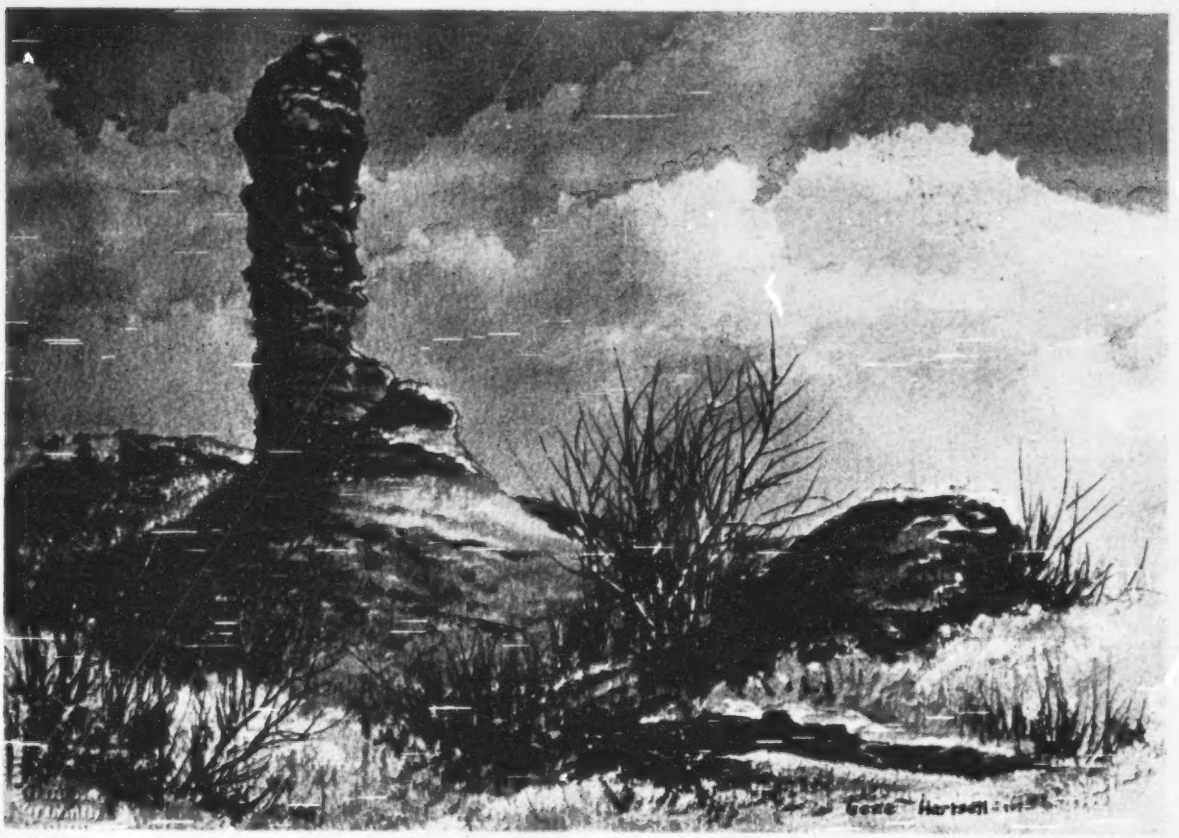
The consultative center for school desegration at the University of Oklahoma provides many services to Oklahoma schools. Both full-time and part-time consultants are available upon request to school systems, state educational agencies and related groups without cost.

Seminars, conferences, and institutes are conducted periodically for school board members, administrators, school board attorneys, teachers, state department of educational personnel and leaders of various other educational groups.

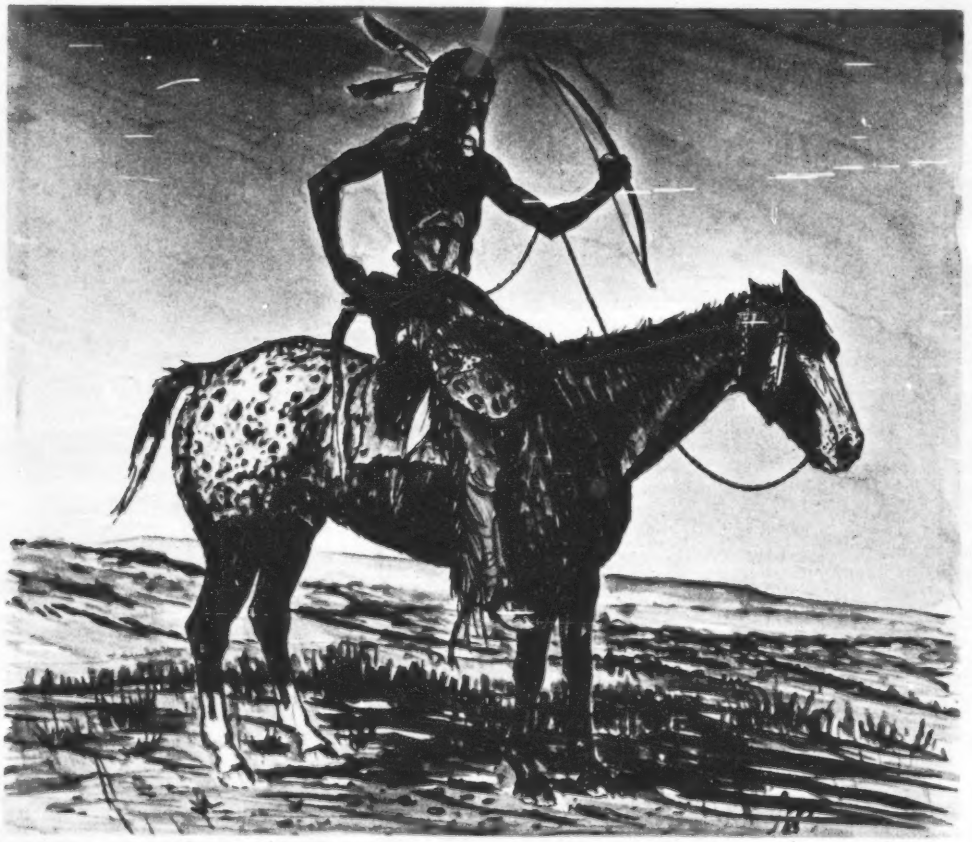
An extensive collection of research reports, speeches, books, innovative curriculum guides, and other pertinent materials related to the desegration process are available.

The activities of the Consultative Center are closely coordinated with those of the other units comprising the Southwest Center for Human Relations. Consequently, personnel and other resources from Leadership Training, Indian Education and Intergroup Relations divisions are available to supplement the service of the Consultative Center staff.

For additional information, please write to Executive Director, Consultative Center for School Desegregation, 555 Constitution Avenue, Room 128, Norman, Oklahoma 73069.



CHIMNEY ROCK — *by Gene Hartsell*



SIOUX WARRIOR — *Painted by Fred Olds*

SUMMARY OF THE JOHNSON-O'MALLEY PROGRAM

The Johnson-O'Malley Program is a federally funded contract between the State Department of Education and the Bureau of Indian Affairs. The purpose of the contract is to approve, fund and administer programs that directly effect the Indian students in the public schools of Oklahoma.

The following programs include those currently being operated through the Indian Education Division:

1. **General Support**

   To be eligible for general support, a school must have:

   (a) less than 200 total ADA at least five or more eligible Indian pupils in ADA or 5% of the total ADA, whichever is the greater.

   (b) at least 10% Indian pupil ADA, if the total is 200 or more.

   (c) no eligibility for 874 funding.

2. **Special Services**

   — Special Services include the enrichment of educational opportunities for the Indian students within individual schools. Schools must be enrolling at least 10% Indian student of the total enrollment, to be eligible for this area of service. Schools with less than 10% Indian enrollment may qualify for Johnson-O'Malley funds by showing an exceptional need in a specific given area.

   — The highlight of this area of service is the Indian Education Coordinating Program. This program consists of fourteen Coordinators working with parents, students, school administrators and other agencies that provide services to Indian students in public schools. Presently, Coordinators are working in the following counties: Adair, Blaine, Caddo, Cherokee, Cleveland, Comanche, Creek, Custer, Delaware, Dewey, Hughes, Kay, Kingfisher, Kiowa, LeFlore, McCurtain, Okfuskee, Oklahoma, Okmulgee, Pawnee, Pottawatomie, Seminole, and Sequoyah.

   — Also, within this area, support for Kindergarten Programs that include a high percentage of Indian students can be available.

All schools must use the following criteria to determine their eligibility for services:

(a) In counting the number of Indian students, students must possess one-fourth or more degree of Indian blood.

(b) Show a concern for involving the Indian community in the development of programs for each respective school.

(c) Levying the average State millage toward Maximum local effort.

For further information, contact:

State Department of Education
Indian Education Division
Oklahoma City, Oklahoma 73105
(405) 521-3344

"NO TURNING BACK"

What can we do about one's skin? We, who are clay blended by the Master Potter, and comes from the kiln of creation in many hues.

How can people say one skin is colored, when each has its own coloration? What should it matter that one bowl is dark and the other pale, if each is of good design and serves its purpose well?

Instead of thinking of them as "benighted children of nature" who must be redeemed from the darkness of their superstitions and ignorance, He thought of them as worthy parts of the whole "sea of life" and recognized the fact that degrading individuals may result in degrading the society to which they belong.

When education is presented to the Indian child in the right manner, he will absorb it as readily as does any white child. Educate them from what they already know, not from a totally new, and strange field of experience.

Palengcysi Aoyawayma

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Textbooks and the American Indian. The Indian Historian Press, Inc., 1451 Mosonic Avenue, San Francisco, California 94117. $4.25.

There's An Indian in Your Classroom — A Guide for Teachers. State of Idaho Department of Education, July 1968, Boise, Idaho. Free upon request.

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American Indian Life on the Southern Plains. The Film Company, 224 West Franklin Avenue, Minneapolis, Minnesota 55404. Series of 4 films.

And Promises to Keep. Bureau of Indian Affairs, Bureau Wide Film Service, P. O. Box 66, Brigham City, Utah 84302.

Arts and Crafts of the Southwest Indians. (1953) 22 min. Santa Fe Film Bureau. Santa Fe General Office Bldg., Amarillo, Texas 79101 or 1810 Commerce St., Dallas, Texas 75201. (Borrower pays return postage.)

Caribou Hunters. 18½ min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70230. (Free on loan if available) or Contemporary Films Inc., 1211 Polk Street, Can Francisco, California 94109. (Rental fee $8.50)

Ceremonial Pipes. 20 min. Lutheran Social Services, 600 West Twelfth Street, Sioux Falls, South Dakota 57104. (Pay return postage only.)

Chucalissa Indian Crafts. 40 min. Tennessee Dept, of Conservation, Educational Service, 2611 West End Avenue, Nashville, Tenn. 37203. (Borrower pays return postage.)

Circle of the Sun. 29 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70120. (Borrower pays return postage.)

Eclipse of the Sun. The Film Company, 224 West Franklin Avenue, Minneapolis, Minnesota 55404. 17 min.

End of the Trail. McGraw-Hill, 327 West 41st Street, New York, New York 10036.

The Exiles. McGraw-Hill, 327 West 41st Street, New York, New York 10036.

The First Americans. International Film Foundation, Inc., Room 916, 475 Fifth Avenue, New York, New York 10017.

Glooscap Country. 14 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70130. (Borrower pays return postage.)

Haida Carver. 12 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70130. (Borrower pays return postage.)

Indian Canoeman. 10 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 73130. (Borrower pays return postage.)

Indian Ceremonials. (1955) 18 min. Santa Fe Film Bureau, 1810 Commerce Street, Dallas, Texas 75201. (Borrower pays return postage.)

KeyBegay, Navajo Boy. 27½ min. Association Films, Inc. 1621 Dragon Street, Dallas, Texas 75207. (Requires return postage only.)

Lake Man. 27 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70130.

Legend of the Sioux. Publicity Dept. State High Dept., Pierre, South Dakota.

The Longhouse People. 20 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70130.

The Navajo: A Study in Cultural Contrast. The Film Company, 224 West Franklin Avenue, Minneapolis, Minnesota 55404.

No Longer Vanishing. 28 min. Consulate General of Canada, Suite 2110 International Trade Mart, 2 Canal St., New Orleans, La. 70130.

Now That the Buffalo's Gone. Center Cinema Cooperative, 540 North Lakeside Drive, Chicago, Illinois 60611. 6 min. Rental $10.00.

The Outsider. Universal 16.

Tahtonka. 30 min. Lutheran Social Services, 6$$ West Twelfth Street, Sioux Falls, South Dakota 57104.

Two Rode Together. McGraw-Hill, 327 West 41st Street, New York, New York 10036.

Woshoe. McGraw-Hill, 327 West 41st Street, New York, New York 10036.

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American Indians and How They Really Lived. Educational Reading Service, East 64 Midland Ave., Paramus, Wis.

The American Indian: A Dispossessed People: Guidance Associates, Pleasantville, N. Y.

The American Indian: A Study in Depth. Warren Schloat Production, Inc., Pleasantville, N. Y. 10570.

Indian Cultures of the Americans. Encyclopedia Britannica, Educctional Corp., 425 N. Michigan Ave., Chicago, Ill. 60611.

Indian Heritage Filmstrips. Educational Reading Services, 64 East Midland Ave., Paramus, N. Y.

The Oklahoma Story. Joseph Mealey and Associates, Inc., Suite 102, The Executive Building, 22 West Road, Towson, Maryland 21204. $95.00. Set includes six sound filmstrips: **The Past Puzzle. The Trail of Tears. The End of the Trail. The Change Makers. Shaping the Law. Five Decades of Change.**

MAPS

Guide to Indian Reservation Areas. U. S. Department of Interior, Bureau of Indian Affairs, Branch of Industrial Development, Washington, D. C.

PERIODICALS, NEWSPAPERS

American Indian Periodicals In the Princeton University Library. (A Comprehensive preliminary list of 271 Indian Periodicals and newspapers — 1970.) Princeton University Library, Princeton, N. Y. $2.50.

RECORDS

American Indian Dances. Children's Music Center. 5373 West Peco Blvd., Los Angeles, California 90019. $5.79.

Canyon Records, 6050 North 3rd Street, Phoenix, Arizona 85012.

Discovering American Indian Music. BFA Educational Media, Division of CBS, Inc., 2211 Michigan Ave., Santa Monica, California 90404.

Educational Record Sales, 157 Chambers Street, New York, N. Y. 10007. (Check catalog for records and filmstrips.)

Folkways/Scholastic Records, 906 Sylvan Avenue, Englewood Cliffs, New Jersey 07632. (Check catalog for records and prices.)

Indian Dance and Drum Beats. Children Music Center, 5373 W. Peco Blvd., Los Angeles, California 90019. $2.50.

Indian House, P. O. Box 472, Taos, New Mexico 87571.

Music of American Indian. Recording Library, Music Division, Library of Congress, Washington, D. C. 20540.

Tom Tom Records, Box 1453, Albuquerque, New Mexico 87100.

SLIDE LECTURE KIT

Contemporary Indian and Eskimo Crafts of the United States. U. S. Department of Interior, Indian Arts and Crafts Board. Free on loan from: Southern Plains Indian Museum and Crafts Center, Box 749, Anadarko, Oklahoma 73005.

TAPE RECORDINGS

Famous American Indian Leaders. Creative Visuals, Box 1911-3-3, Big Springs, Texas. 79720. (Series of 18 tapes, reel or cassette) $4.90 each.

North American Indian Tribes. Creative Visuals, Box 1911-3-3, Big Springs, Texas 79720 (Series of 24 24 tapes, reel or cassette) $4.90 each.

TRANSPARENCIES

Indians. Instructo Company, Paoli, Pennsylvania 19301. (Series of 3 — Indians of the U. S. Clothing; shelter.) $13.95.

The American Indians. Creative Visuals, Box 1911-3-3, Big Springs, Texas 79720. (24 individual transparencies) $2.50 each.

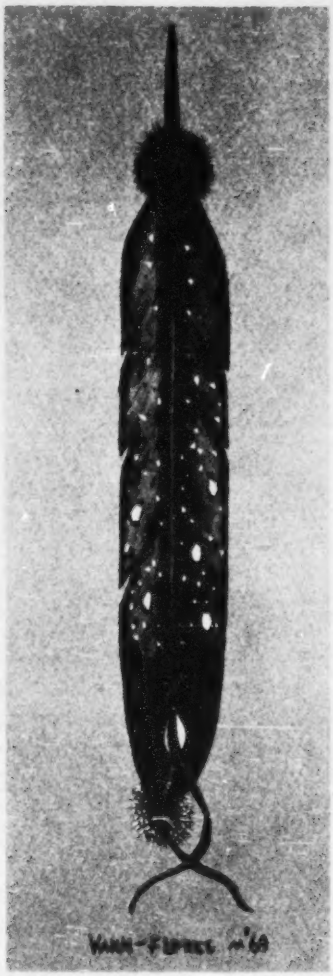
The North American Indian. Demco Education Corporation, P. O. Box 1488, Madison, Wisconsin 53701. $54.00

VIEW MASTER REELS

The American Indian. Demco Education Corporation, P. O. Box 1488, Madison, Wisconsin 53701. $1.50

Cherokee Indians. Demco Education Corporation, P. O. Box 1488, Madison, Wisconsin 53701. $1.50

Indians of the Southwest. Demco Education Corporation, P. O. Box 1488, Madison, Wisconsin 53701. $1.50



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